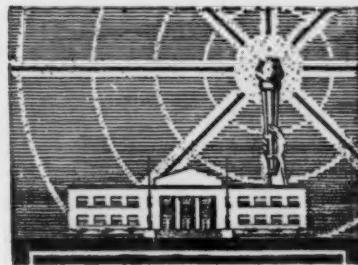


**THE
SOCIAL STUDIES**



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1909 – 1959**

**A PERIODICAL
FOR TEACHERS AND ADMINISTRATORS**

VOLUME L, NUMBER 7

DECEMBER, 1959

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The Social Studies

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THE SOCIAL STUDIES does not accept responsibility for the views expressed in articles, reviews, and other contributions which appear in its pages. It provides opportunities for publication of materials which may represent divergent ideas, judgments and opinions.

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As the Editor Sees It

Several things we have read lately impel us to return this month to comment on a topic that has annoyed us, and many others, before — minority rule. By this term we mean the efforts of some minority groups to acquire majority power through either pressure or litigation rather than by actual force of numbers. Legislative and administrative bodies are notoriously sensitive to pressure if it comes from an organized source, no matter how small. Our courts have generally shown themselves more sympathetic to the claims of individuals that their rights are being denied, than to the plea of the government that the public welfare is involved. So it has come about that many worthwhile benefits are denied to the majority because a minority disapproves of them.

We are not talking here of any type of minority complaint about being barred from a benefit enjoyed by the majority, e.g., the privilege of attending any public school. That is the reverse side of the coin. We are talking about the efforts of minorities to deprive the majority of a desired course of action by intimidation or by pleading deprivation of freedom. Most examples of this sort derive more or less from religious differences. Consider two contrasting instances.

A fairly recent economic development is the highway shopping center and discount "city," located outside the boundaries of any incorporated municipality. Unhampered by local closing laws, it flourishes at its best on Sunday. By so doing it rouses the wrath of two groups, the town merchants and the churches. Let us say that they get together, take the steps necessary to put a public question on the ballot, and campaign for votes to make Sunday sales illegal. Regardless of how we may feel about their objective, we cannot quarrel with their method. The

result can be said to represent the will of the majority, whichever way the vote goes.

Now consider another type of procedure. Let us suppose that a school board has been authorizing an hour of released time whereby those pupils who wished to do so could go to their churches for religious instruction. Perhaps 90% of the pupils do so. Suppose that the parents of some of the remaining ten percent harass the school board and threaten litigation to the point that the board, to avoid more controversy, abandons its position. The minority has thereby succeeded in overruling the existing majority will, through pressure rather than by votes.

The papers recently told of a small child who suffered a serious injury requiring an operation. Blood transfusions were necessary for its success, but the parents refused to permit these, on religious grounds. As a result, the child died. If the child had died as a result of starvation due to neglect, the parents would have been punished. But because they were able to claim that they interpreted some Biblical phrase differently from other people, they were allowed to bring about, with impunity, the death of an innocent child who was far too young to have any religious convictions of her own. To such lengths have we gone in our modern fetish of recognizing minority "rights" over the will and judgment of society as a whole.

We believe that there must be some differences between the position of a hermit and of a man living in society. The hermit had absolute freedom; he did as he pleased, and what he did affected no one else. Social man in a democratic society (where there exists machinery for implementing the general will) ought not to claim the privileges of both worlds. He should not be able to

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Some Values of Intellectual Synthesis

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In an age in which the bare accumulation of facts has been placed at a professional premium and savants are proud of their ability to function without any holistic direction, that is to say, without any effort to see the total pattern into which their particular patch of knowledge fits, all efforts at intellectual integration should be welcomed with hosannas. That scholar is rare who is interested in ascertaining a realm of meaning in which the facts of his particular specialty constitute a small but interlocked segment. Efforts at intellectual integration are conspicuous by their absence in modern scholarship where departures from the solid spadework of specialization are looked at askance and where the effort to construct an overview almost constitutes a species of Original Sin. It is not at all damaging criticism for the apologist of this particular form of academic prejudice to point out that a completed holistic picture or world-view is antiquated before the last finishing touches have been put to it. This is intrinsic to interpretation and is an inevitable accompaniment of intellectual progress. Both the intelligent layman and the scholar who have a deep-fund appreciation of intellectual integration and who have never failed to take seriously Robert Lynd's question "Knowledge For What?", which he pursued in his famous book of the same title, experience, I feel sure, a deep sense of satisfaction when such monumental efforts at intellectual integration as Max Lerner's "*America As A Civilization*" or Ross and Van Den Haag's "*The Fabric Of Society*," appear. Volumes such as these are a welcome relief from the make-work activity of pursuing research for facts for the sake of facts. The first of these volumes

is a breath-taking portrait of America in mid-century, which draws upon data from every conceivable source to present a sense of unity, pattern and direction for a culture as complex as our own. If any reader wishes to recapture the meaning of the phrase, a "tour de force," he has only to lend himself sympathetically to Lerner's pages. The second of these volumes makes an ever wider panoramic sweep in some respects than Lerner's, since it takes all the leading behavioral sciences for its province. It weaves these together with the humanities, social philosophy, scientific method, philosophy of science, and the role of symbolism and communication in human affairs, charging the entire canvas with a sense of value and an interpenetration of themes which would be difficult to suggest at second hand. Ross and Van Den Haag have applied all of the approaches already mentioned to the problems and issues which constitute the modern forms of the human predicament. The quality of their entire treatment of the ideas and values which constitute a symphony of human effort, is hard to convey and would probably be even harder to reproduce.

However, this paper is not intended to discuss these volumes, even though their treatment is unique, but rather to discuss the spirit in which such volumes are executed, a spirit in which the force of intellectual integration is regarded as of paramount importance. The importance of such integration in an age of specialization can never be emphasized sufficiently and is a theme which has been honored in recent years more in the breach than in the observance. What might be a worthwhile and modest contribution at this time, however, would be a dis-

cussion of the forms which such intellectual integration can take and some of the creative difficulties which may be associated with these forms. For if we know precisely in what way the human mind can impart a semblance of unity to the big, blooming, buzzing confusion of modern knowledge, if we are aware of the alternative modes through which intellect can furnish meaning, importance and consistency to the stream of experience, we can demand from the scholar who tries his hand at integration that he fulfill expectations along one or another of these avenues of possibility. If, however, the phrase, "intellectual integration," is a warm resolution and nothing more, a vague, intellectual longing for we know not what, the quest for some form of unity will never be satisfied. We cannot structure human experience unless we invoke for our intellectual efforts, and in advance of them, those alternative channels of unification concerning which we have some creative notions. Although we cannot specify all the possible avenues of unification in advance, it will be of value to describe some of the modes of intellectual integration to which we can look forward as a possible expectation of scholarship. It is the purpose then of this paper to discuss some of these possible modes of integration with the attendant difficulties which may be present for each of these.

It will be interesting to begin with the three major forms of intellectual integration which have been emphasized by Kahler⁷ in his volume, "*The Tower And The Abyss*." These three types can be described in Kahler's own words.

... "No decisive advance in synthesis can be expected from professors who are absorbed by their teaching or by their specialized research. Synthesis study requires the full time and energy and a concerted effort of scholars and scientists who should expressly specialize, as it were, in general outlook and would have to be trained in diverse disciplines. Scholarships should be made available to facilitate such training, and institutes should be created in which

synthesis studies may be carried on by methodical teamwork of regular working communities.

An Institute for the Integration of Studies would have three main tasks:

1. *Clarification and co-ordination of fundamentals.* Basic concepts such as time, space, causality, matter, fact, reality, existence, perception, instinct, person, and so forth, concepts which in the various disciplines and theories have evolved into widely divergent, esoteric or indeterminate sense, should be re-examined and clarified by comparing and co-ordinating the different uses. The present Tower of Babel of our sciences calls for translators and interpreters, for the establishment of a common, coherent language of concepts, which is the prerequisite for mutual understanding and co-operation. Synthesis students would have the function of catalysts, of human enzymes in the body of our learning. Such co-ordination of concept is by no means a purely formal, terminological operation. By comparing the various applications of a term we may discover substantial interrelations and we are drawn into depths of basic problems.

2. *Study of the convergences and correspondences in the findings of different disciplines, and evaluation of the findings of any one discipline with regard to their implications for other disciplines.* Such studies may reveal the fact that there are more interdisciplinary correspondences than could become apparent in the present state of confusion and lack of communication; they may come to demonstrate that fundamentally the universe is not pluralistic, but a true *uni-versum*: although it is certainly pervaded by an immense multiplicity of forms and systems, some indications seem to corroborate an underlying conformity and coherence in this multiplicity. Intrinsic homologies have appeared between the organic and the inorganic world and the borderlines between them have become more and more fluid. A host of problems present themselves to

synthesis studies: What do the results of nuclear physics signify for the sciences of man (the social and historical sciences, psychology, the humanities), what do they imply for the concept of science as such, for the nature of fact, phenomenon, reality, observation? What can history learn from biology, psychology from linguistics, and vice versa? What clues may the study of the development of human consciousness and, on the other hand, evolution theory furnish each other? What are the subtle analogies or homologies that may be recognized—as against the differences—in physical and biological phenomena? To what extent are the methods of one discipline applicable to and fruitful for the data of other disciplines?

3. The result of all such studies should be the establishment of what H. A. Murray has called a "*strategic hypothesis*," in order to keep a permanent check on the usefulness of specific "tactical" research and to prevent specific research from degenerating into aimless automatism; in other words, to restore to the sciences the criterion of essentiality. "If we are devoted to humanity," Professor Murray writes, ". . . it is imperative that we apply, as physicians do, whatever wisdom, knowledge and skills we have or can acquire to the task of . . . checking, if not curing, the present ominous epidemic of antagonisms. Consequently for our time, a '*strategic hypothesis*' might well be defined as one which is strategic not only in respect to the advancement of knowledge and theory, but in respect to the advancement of fellowship, social integration, and ideological synthesis."

This does not mean, of course, that any general theory, dogma, or ideology, should be imposed on studies. Research must develop in complete liberty and must currently correct the general hypothesis which in turn may serve as a guiding and co-ordinating viewpoint. Analysis and synthesis should help each other along and work in close touch. Since ours is a dyna-

mic world, moving more rapidly than ever before, since the results of our research are perpetually changing and progressing, the task of integration is a permanent one. Institutes for the Integration of Studies should therefore become permanent establishments.

Scholars and scientists will continue to follow whatever line of research they choose. But the sheer existence of a rallying place, of an organized effort to achieve coherence, would emphasize and strengthen the spirit of synthesis and recover in people the sense of essence and meaning. It would act as a constant reminder of the common aim: a unified picture of our world, which is the indispensable prerequisite to the formation of a human community . . ." (pp. 264-7)

There can be no gainsaying the crucial importance of the three types of integration to which Kahler has referred. It is interesting to note, however, that there are many other types of intellectual integration, a good many of which would be of considerably more value than those mentioned by Kahler. Consider the critical, intellectual activity which we shall call *integration by composition*. In this type of activity the scholar examines the findings and viewpoints of a given discipline from the vantage point of another discipline. The interpenetration of themes which results from a procedure of this sort is likely to enrich both disciplines, since its essential function is to emphasize the multiplicity of aspect with which we can view the same set of phenomena, thus offsetting somewhat the liabilities of specialization. In the behavioral sciences a selected set of phenomena may be the focus of convergence of several, traditional disciplines in which case integration by composition will enrich understanding considerably. A pointed example of this is *social psychology* where innumerable viewpoints may be applicable and to which any number of disciplines may be contributory. Logan⁹ et al, have extended learning theory to the social sciences, Whorf²⁰ has done some significant analysis of social behavior in

terms of linguistics, and under Grinker's⁴ editorship it has become evident that a large medley of possible, interpretive themes is applicable to the social science area. Even a small but significant portion of social psychology, such as our human sense of humor, may be illuminated by a special viewpoint. Thus Grotjahn⁵ has shown how penetrating an understanding of humor psychoanalysis may provide. As for the degree to which integration by composition allows for the convergence of disciplines, an arch-example of this in the social science area is given in "*For a Science of Social Man*," edited by Gillin⁶, in which the interpenetrative significance of anthropology, psychology and sociology for each other, is amply demonstrated. Integration by composition is a skill available only to richly furnished minds and what Kahler has called specialization in generalities becomes increasingly difficult as knowledge advances in the different, relevant disciplines involved. Integration by composition in the behavioral sciences lends itself to the use of interpenetrative themes from the humanities, philosophy, theology, the physical sciences — in fact well nigh any subject of interest to man — thus unfolding possibilities which few scholars are prepared to tackle. The major weakness inherent in this type of integration is the possibility of the *error of imputation*. By this I mean the attributing of wrong causes in interpreting a phenomenon. Thus the theologian studying the increase in alienation may be likely to ascribe it to a decline in religious faith. However, an increase in alienation may be at best coextensive with a decline in religious faith or be a cause rather than an effect of such a decline. In this way the theologian may fail to see the social roots of the phenomenon and the resultant interpenetration of themes is likely to be quite misleading.

In recent years psychologists have stressed the degree to which a subject's entire past experience governs his social perception and particularly his sense of *felt value*. This tendency to fuse one's past experience and sense

of value with those objective facts of experience which belong to others, with ideas created by others and with the known current stream of history, has been called *transactionalism*. In the effort to achieve *integration by composition* transactionalistic interpretations and responses may run wild. A blend of plausible and possible integrative ideas with highly idiosyncratic ones, may pull the integrative ideas totally out of focus. It goes without saying that a riotously idiosyncratic effort will inevitably give a black eye to this type of integration. Northrop's^{13,14} "*Meeting of East and West*" and his "*Ideological Differences and World Order*" represent well-tempered efforts at this type of integration. Mannheim's¹⁰ "*Ideology and Utopia*" is a superb effort in this direction. On the other hand Velikovsky's^{16,17} volumes are the *bêtes noires* of misguided idiosyncratic effort.

Let us consider another type of intellectual integration which we may call *integration by amalgamation*. There are several different types of approach which characterize this type of intellectual organization any one or combination of which represents what we have called integration by amalgamation. First, we may be interested in the relevance of a theory for a set of facts, usually, of course, a social theory and a number of social facts. In a case of this sort we are interested in the appositeness of a given theory if used to interpret some social data at our disposal. Thus Unwin¹⁵, after having examined a large number of cultures and classified them with respect to the degree in which a high civilization flourished in each of them, interpreted his results in terms of the theory that cultures which repressed a too free expression of sexual activity reached a high level of development while those which gave unbridled expression to such activity, remained at a mediocre or impoverished phase of artistic, intellectual and spiritual growth. The danger in this type of integration, of course, is the great possibility that amalgamative integration may degenerate into the exploitation of ill-fitting, *ad hoc* hypotheses which are

striking but barren in their consequences. On the other hand when Fromm² invokes a theory of alienation to account for the flight from self, in its myriad forms, in modern society, and when he points out that we possess things without the warmth and intimacy of what Allport¹ calls "appropriate striving," then we have an *amalgamative* interpretation at its best. A theory of alienation accounts for much on a global level of explanation and suggests ways and means for reducing the conflicts in ourselves and in our social life.

A second type of *integration* by amalgamation would involve the relationship of one set of facts to another set of facts. This is an ever-present necessity in personality research. In the effort to understand the human personality and behavior, the psychologist must correlate data from endocrinology, constitutional studies, social determinants of behavior, the bearing of developmental traumas on traits, and so forth. This is an example, *par excellence*, of the type of integration we are now discussing. Most efforts to interpret the human condition, such as those of Mumford¹² and Jaspers⁶, give a sense of *completeness of interpretation*, precisely because they make an effort to deal with all aspects of human existence. They do this, however, in a very special way. They try to understand the effects of one set of social data or variables on another or, better still, the reciprocity of action between the data of both sets. This eliminates the all so prevalent tendency for most of us to think in terms of two or three variables or sets of variables, thus anchoring ourselves to untaxing but erroneous interpretations of genuinely complex social situations.

The best known type of integration by amalgamation is, of course, the recognition of the applicability of research findings to problems of everyday life. All social planning of the non-totalitarian variety is of this type. Given an expected budget of consumer needs an enlightened, democratic government could meet these with a minimum of excess inventory and unsatisfied demand, by adopting

an input-output approach to economic equilibria. This, in essence, is what linear programming as a scientific application of scheduling operations, tries to do. In this sense the research of Leontief⁸ and his group at Harvard contributes to the possibility of what we called integration by amalgamation, provided someone undertakes to spell out the meaning of such researches for our economic activities and for the satisfaction of human needs.

The first two types of integration by amalgamation both directly and derivatively, may serve somewhat to alleviate the socially approved schizophrenia by means of which we accept as normal in our everyday lives, the gap between a point of view and our behavior and the schism between our *expressed* values and our actual conduct. Ideas are weapons only when they are actually incorporated into the warp and woof of our innermost being. Amalgamative interpretation which is not only lucid intellectually but is powerfully expressive and capable of promoting the catharsis of our most alienated values, is worth its weight in gold. Education was meant to draw out the human spirit and this function is implicit in the etymology of the word, "education," itself. There is no point in finding that a theory or explanation of behavior, borrowed from books, carries conviction, and seems to account for our own behavior and that of our most cherished reference groups, and then in refusing to apply it in proper contexts because the consequence of so doing may be unpleasant. It is a fascinating phenomenon on which little research has been done and even less notice taken, to watch how rare it is for psychologists to apply their findings to themselves or their colleagues. I do not refer here, of course, to the irresponsible use of clinical labels, which is an indoor pastime both for clinicians and lay middlebrows, and which is the intellectually lazy man's device for avoiding thought. I have in mind, instead, the findings in the field of emotion, motivation, social perception, role-playing, etc. Psychologists are extremely alienated from their research find-

ings in this area. They think one way in the laboratory and another way in their own personal relationships. This is a type of professional schizophrenia which, perhaps, integration by amalgamation might serve somewhat to lessen.

If we were really interested in lessening this pervasive type of pathological normalcy, to borrow a phrase from Maslow¹¹, we would not hesitate to modify our behavior or urge such modification for others, patiently to be sure, but to the extent that such modification is dictated by our all too human tendency to develop rigidity of habit and attitude. The same evangelistic considerations hold even for that type of integration in which we seek to relate one set of facts to another, painful though this may be for ourselves and for others, the whole point being to decompartmentalize our way of life. If integration by amalgamation is effective we must not balk when research findings, particularly in the social sciences, are employed to modify situations and routines, with which we have grown comfortable, although perhaps undesirably and perilously comfortable. The social difficulty with integration by amalgamation is that it is superbly fitted for getting people ego-involved and for making enemies. It meets with head on social resistance in short order. It is personally unsettling, making for interpersonal friction, and this is precisely what people do not want and precisely what they most need. In addition the application of a novel idea by an integrative approach of this sort, generally looks foolish as do many novel ideas, an observation duly noted by Whitehead. Still where the application of a novel idea looks neither foolish nor different, we can be sure that there will frequently be vested interests somewhere anxious to maintain the status quo and intelligently alert to the threatening aspects of the new idea. Such interests will take pains to keep communication concerning it down to a minimum. Where they cannot interfere with communication they will take pains to confuse the full meaning and social implications of the new idea.

In spite of all the obstacles which I have pointed out here, integration by amalgamation is the life blood of social influence in the realm of ideas. If unresisted it can produce much social and personal growth and improvement. A society should be officially willing to encourage teams of individuals to look about for the possible applications of new ideas, particularly if these happen to involve the setting up of new institutions which can be expected to promote the general welfare. Further than this it ought to make *institutional arrangements* for utilizing ideas as early as possible in the manner of the Dowry Men or Benefactors, described in Francis Bacon's Salomon's House. To a limited extent, of course, we have individual and professional teams in Western Society today, which are ever on the alert for the possible translation of new ideas into current activity but the objectives are generally new technology for profit or new gimmicks to aggrandize power. Here we are emphasizing that new ideas may have concrete value in relation to other panels of human existence: improved education, enriched personality development, the crystallization of more dependable moral centers for each individual, an intensification of a sense of value, empathy and genuine religious impulse, an awareness of better possibilities of social organization particularly in relation to the problem of increasing the area of individual freedom, new methods for improving intellectual communication and evoking *expressive experience*, alertness to the possibilities of newer art forms and media and more penetrating aesthetic experience, etc. Until a society makes provision for the official encouragement and use of such activity, integration by amalgamation must be the work of lone individuals willing to risk both misunderstanding and unpopularity.

An interesting and significant form of *intellectual synthesis* is *integration by combination*. In this type of integration we are concerned essentially with the *fusion or blending* of two independent ideas. We are not referring to two ideas both of which

would be logically subsumable under a more general idea from which they would both be derivable. In such a case they would, of course, not be independent. Instead we are emphasizing the fact that the intellectual blend is a new element, a new idea which may be fertile in its own right and where the synthesis cannot be decomposed into its intellectual components. This is the type of activity which Pareto referred to as the "instinct for combinations." On the whole this type of integration is the province of the inventor who comes up with a new gadget or contrivance. However, its products may be ideas as well as things. An interesting example of integration by combination which yields ideas as well as gadgets, occurs in one of the forward areas of research in cybernetics. I am referring to those animal-simulating models which are the result of combining the ideas represented by *learning theories* with some of the simpler ideas in physics. Much of these have been described by Walter.¹⁸ Another example of interest is seen in the elaboration of Zipf's²² Principle of Least Effort. Zipf says

"... And yet what is this Principle? In simple terms, the Principle of Least Effort means, for example, that a person in solving his immediate problems will view these against the background of his probable future problems, *as estimated by himself*. Moreover he will strive to solve his problems in such a way as to minimize the *total work* that he must expend in solving both his immediate problems *and* his probable future problems. That in turn means that the person will strive to minimize the *probable average rate of his work-expenditure* (over time). And in so doing he will be minimizing his *effort*, by our definition of effort. Least effort, therefore, is a variant of least work . . ." (p. 1)

Zipf has illustrated the bearing of this general idea in several fields. In many cases, however, he has had to combine two independent ideas to make his point and obtain the Principle of Least Effort as a yield. This is particularly true in his study of human

language behavior where his famous studies of vocabulary balance, that is, where the rank order of use of words and the absolute frequency of their occurrence, are seen to follow a harmonic series law. Zipf's recognition that the properties of such a series can be blended with the properties of the rank-frequency distributions he obtained, to yield one of the contributory bits of evidence for his Principle of Least Effort, is one of the more fascinating illustrations of integration by combination.

The liabilities inherent in integration by combination in the realm of ideas are that the product may be both syncretic and infertile. Blended ideas may add little to our understanding of a province of inquiry and may not account for anything which other ideas were also unable to account for. The intellectual worker who makes use of integration by combination can benefit from a careful scrutiny of those conceptual notions whose combinations may augment the possibilities of explanation, but these advantages are open to him only if he has enriched himself with learning from several quarters.

In this brief discussion I have made mention of only *some* of the many available techniques of intellectual integration. There are dozens of these which are quite literally differentiable from one another. Warren *et al*¹⁹ have dealt with some of these and Winthrop²¹ with others. It is only recently that scholars like Kahler have come to emphasize integrative studies and a taxonomy of intellectually integrative methods has not yet been formally developed. It is the present writer's intention, however, to make further studies along these lines in the future. Much is to be gained if we can catalogue integrative methods and ascertain the intellectual advantages and liabilities of each such method. When such spadework has become an accomplished fact and scholars have become self-consciously aware of what they can do with each of these methods, we may begin to talk in all seriousness about ways and means of minimizing the intellectual fragmentation and understanding of the human condition.

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The Historical Impact of Luther Upon Formation of a Unified Democratic Germany

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Luther's proponents describe his good qualities as the most saintly endowments of any Christian since St. Paul and minimize his mistakes as committed only in the service of God. His opponents call him a tool of the "Evil One." Roman Catholics of today will not defend corruption which crept into the medieval church, but heatedly condemn the schism of the church precipitated by Luther as not morally justified.

But is is not the purpose of this article to

weigh the case for or against Martin Luther. It is my present purpose to show how some of the inconsistencies and decisions of Luther contributed to the unique character of German history.

The historical background of the German Reformation furnishes many reasons to support the action of Luther and his associates. There was a genuine need for reform in the medieval Roman Catholic Church.

From studies of the Bible and theology,

Luther became convinced that the real Christian Church was the community of believers in Christianity. The corruption of the Roman See and its grievous faults in condoning such practice as simony, investiture, Nicolaitanism and other violations of celibacy convinced Luther that Romanism did not represent true Christianity.

Especially incensed over the wholesale peddling of indulgences by Tetzel, Luther nailed the world-shaking Ninety-Five Theses on the door of the Castle Church in Wittenberg. The result was not the orderly debate and reform within the church that Luther had intended, but a monstrous schism in Christendom.

The times were ripe for reform, but only circumstances peculiar to that historical period prevented Luther from suffering the fate of John Huss and other "heretics."

News of the Theses spread like a prairie fire throughout Germany and the civilized Christian civilization; people rallied to the side of the Reformer and his fight against the evils of a corrupt clergy. The common man saw in the movement a chance to gain self-respect and a satisfactory status in civilized society. The nobles saw a chance to escape from the domination of the Papacy and the Emperor.

Emperor Charles V aligned himself with the Pope against Luther, but preoccupation with problems of consolidating the empire prevented an effective stand in prosecuting the case against Luther. The wars over northern Italy, the Spanish Revolution, the French and Hapsburg rivalry, and the problem of the Turks were the historical events which favored Luther's escaping the wrath of Charles V in carrying out the desire of Pope Leo X to exterminate the Wittenberg monk and his fellow reformers. With these circumstances favoring Luther, Protestantism was born.

The effect of the breach upon international events may never be properly evaluated, but that many phenomena or events in German history have their roots in the Protestant Reformation seems plausible. The following

five well-known unique characteristics of German history very well may be attributed to the repercussions from the Reformation movement in Germany:

1. Germany's late entry into the world market because of delayed development of the industrial revolution in Germany; followed by the phenomenal growth of modern industry, monopolistic cartels, etc., in a very short period.
2. The late unification of Germany as a national state.
3. The slow growth of liberalism; no large mass revolutionary movements.
4. Introduction of democratic governments only by intervention of outside agents; brought in at ends of World War I and II.
5. The collapse of labor unionism in Germany, especially at the time of Bismarck and under Hitler's National Socialism.

Luther's decisions may have guided the course which Germany and the Germans would take. Events during the Reformation may have prevented the whole of Germany from becoming a truly democratic nation. The revolutionary-democratic spirit, so vital in the development of the "Great Democracies," was not allowed to grow in Germany.

Democratic spirit was fostered and the common man saw hope for escape from enslavement to the church and to the feudal lord because of the teaching of Luther and the Reformers. The Bible replaced the church as the infallible rule of faith and morality; individual judgment became important for finding the truths contained in the Holy Scriptures and for determining Christian duty and conduct; and the individual became responsible for his own salvation. Faith in God replaced ritualism. Salvation was based on inner faith rather than on good works. Christians needed no longer to renounce self and the world to gain salvation, but could lead normal lives in the benevolent spirit of social situations not yielding to sensuality or selfish interest.

The decision of Luther and his followers that there should be very close co-operation between the church and the state, and that

the religious choice of the ruler of the land should determine the religion of his subjects, worked counter to a democratic spirit.

Insistence upon a type of universal education, with both boys and girls of all classes receiving some education, in order to provide understanding of moral and religious principles was a step toward democracy. Under the Lutheran system the state, church, and home must all work together to provide adequate educational opportunities for the preservation of moral and religious character of the people and to provide qualified leaders for church and state.

The aim of education to provide a worthy life in this world as a guarantee to a life of glory in the hereafter was commendable, but when Luther narrowed his purpose to religious reform and neglected social reform, and ultimately opposed the peasants' rebellion, his decision adversely affected the entire history of Germany.

Luther's advocacy of compulsory education was a step needed before any people could adequately govern themselves. Luther aided preparation for democracy both by insisting that parents were duty-bound to send their children to school, and by enriching the school curriculum with the addition of the humanistic studies of history, mathematics, natural science, music and gymnastics.

The placing of both school and church under the state counteracted these democratic tendencies, and the foundation was laid for centralized control over both social and political forces in Germany. The German people have never developed the truly democratic spirit so necessary in developing a democratic tradition and a democratic government.

That the industrial development in Germany came later than in the other leading countries of Europe is an historical fact. Martin Luther was satisfied with religious reform to the neglect of social reform; this neglect of needed social reform, placing the church under the state, and his sympathetic attitude toward the feudal princes helped maintain the political *status quo* in Germany

and prevented Germany from developing industrially and politically along with the rest of Europe.

When modern industrial methods were introduced into Germany, the change was rapid. The world had never seen such swift development of industry as the industrialization in the Saar and Ruhr regions. There was not time for the development of social controls and institutions to keep pace with the trends of industrialization. The result was an accumulation of power in the hands of those who controlled the trusts and cartels. These industrialists have been blamed for fostering conditions which led to two disastrous world wars — wars which did irreparable damage not only to Germany, but to most of the world.

The late unification of Germany may also be traced to the period of the Reformation. Luther could not heal the breach with the Roman Catholic Church, nor could he come to agreement with other non-Lutheran reform groups. He was obstinate in fighting for his own religious conviction. The result was that Germany became divided into two feuding camps — one Lutheran and the other Roman Catholic — and with small minority groups persecuted by both. Variations of the feudal pattern were maintained long after the feudal periods of other progressive nations.

No revolutionary, democratic movement ever developed with sufficient magnitude to give Germany and the German people a truly democratic tradition. By 1524 the oppression of the feudal lords was so severe as to incite the peasants to upheavals against their oppressors. The peasants saw hope in the teachings of Luther; the common man was worthy in the eyes of God. Common people aligned themselves with Luther in the fight for reforms in the church, but also interpreted Christian principles as demanding social justice as well. The Peasants' War (1524-25) was the one period in German history when the forces of democracy might have prevailed and given the German people a tradition to equal later revolutionary movements of

France and America. The opposition of Luther, and especially the appearance of his tract "Against the Murderous and Plundering Bands Among the Peasants" (May 6, 1525), prevented the revolutionary movement from becoming powerful enough to destroy the feudal regime and establish a people's government along democratic, Christian principles. Luther took the position that the peasants had broken their oath to government and were subject to punishment; that they had robbed and murdered; and, that they had blasphemed God by doing these things in the name of Christianity. The princes emerged from the conflict with a new and invigorated power. Not only was the common man in subjugation to the will of the prince, but the prince became the head of the church. Ultimately the German Emperor, under the Second Reich, became the official head of the state Lutheran church in Germany.

Germany has experienced democracy on two occasions; the Allies imposed democracy upon the Germans at the end of World War I; again democracy was bestowed upon Western Germany at the end of the latest world struggle. However, many of the roots of genuine democracy are not yet found in Germany. Democracy thrives on a democratic heritage. Also a struggle or a victory in a great cause welding people together and making maintenance of freedom dear to their hearts and worth fighting for is a

phenomenon not experienced by the German people. It may well be that these attributes of democracy were forever lost in the defeat of the peasants in 1525. The epitaph of a united democratic Germany was probably written more than four centuries ago.

The collapse of labor unionism in Germany at the time of Bismarck and again under Hitler is more difficult to trace to the Reformation period; however, it may well be that any social reform is difficult to establish unless there is a democratic tradition. Bismarck bested the labor leaders by establishing social reforms of his own before labor could institute them. Hitler promised many rewards to a people who were used to authoritarianism. People who are not familiar with the rewards of democracy often are not willing to fight for democratic principles; they are easily misled by the "leader" and his promises.

With no intention to judge Luther as a Christian leader dedicated to a life of service to God, it does seem that there was a loss to the German people because he confined himself to a narrow interpretation of religious reform, when social and political justice are so important in Christian principles. He might well have been the political "father" of a democratic Germany, but the short-sightedness of his social and political philosophy has to date precluded any man from fathering a truly unified and democratic Germany.

Integration in the Social Sciences

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The need for co-operation between the various social sciences would appear to be so obvious as to preclude discussion, were it not for the fact that until comparatively recent years this co-operation was not greatly in evidence. One very hopeful sign of the last

twelve years, however, has been an increasing *rapprochement* between the various humanistic disciplines. To an ever larger extent, social scientists have come to see that they can benefit from the work of their colleagues in related fields.

The compartments of knowledge are essentially artificial. They may be a necessary part of academic reality, but it is easy to forget that the divisions of knowledge represented by economics, sociology, political science, and history are simply products of the human mind and merely refer to different aspects of the unitary being called man. Since man is a totality, no one science, not even sociology, can claim to be able to present an adequate interpretation of his life, conduct, and culture.

The sociologist can learn much from the economist as to how social structure is influenced by the distribution of economic wealth. The historian can gain fresh insights from psychological analysis applied to the past. Similarly, sociologists have tried to apply their theories of culture to the work of Professor Toynbee, though few of them possess his degree of erudition.

It has become more widely realized that any "single-factor" explanation of man's culture and behavior is *ipso facto* one-sided and inadequate, be it determinism of the economic, political, or geographic variety. Yet in the field of research method, absolutism for a time threatened to hold sway, e.g., the excessive devotion to single-tool procedures found in certain of the social sciences, reliance upon statistics as the one genuine expression of scientific method, the behavioristic assumption that only the physical had real existence, and the notion that the last word on human nature could be given with the aid of a rat and a graph.

As we look at the social sciences as they have developed in the last one hundred years, have they not made a mistake by trying to copy the techniques and the thought-patterns of the natural sciences? The great achievements of physics and chemistry led to the view that comparable advances could be attained through the utilization of the same methods in the humanistic disciplines. But have not the social studies started off "on the wrong foot" by the uncritical attempt to mold themselves on the sciences of nature? In sociology the transplanting of the methods

of natural science has led to the view that the range of the measurable is the range of the knowable. Hence measurement has become more important than meaning, research more significant than rationale, and verification more important than value.

In adopting scientific method, social researchers also took over, albeit unconsciously, a scientific philosophy, namely, materialism, behaviorism, and empiricism, and tended to base their research on these world-views.

These issues of methodology are controversial, and the last word cannot be said. But it is pertinent to question whether the social sciences should not seek methods of their own, newer frames of reference that will do full justice to their more complex subject-matter. They are not sciences of nature, but of human culture, this term being perhaps the most significant concept in the entire literature of sociology, one that has revolutionized the thinking of students of man's behavior.

Can the concept of "culture" become the integrating link between the different social sciences? Is there any one concept that can be profitably used by them all? What should be the dominating conceptions, the intellectual capital, of an interdisciplinary approach? Different levels of inquiry cannot and should not be fused. There should, ideally, be a recognition of what is identical and what is distinctive between different areas of interest. From this recognition, there may emerge theoretical integration. Professor Talcott Parsons of Harvard has suggested "structural-functional" analysis, and the new Department of Social Relations at that university has tried to integrate the findings of social psychology, sociology, and anthropology. The individual is the unsolved "x" in every cultural equation. He stands at the meeting place of these three fields.

Structural-functional theory is justifiably very popular in American sociology today, and its attempt to analyze institutions and relationships in terms of their organization and role has yielded promising results. In this connection, Dr. Morris Ginsberg of the

University of London has raised three pertinent questions (*Reason and Unreason in Society*, 1947) that have relevance for all social investigation. Looking at social institutions, he asks the purpose for which they were originally set up, the purpose they ought to serve, and the purpose they actually do serve. Whether research is directed toward the family, the economic institutions of mankind, or the state, much careful inquiry will be needed to answer these questions.

The combined attack on the study of human behavior, as in structural-functional analysis, can be very useful, by virtue of an interpenetration of theories and generalizations. This can become a means of checking preconceptions and conclusions against the established facts of other disciplines, and a valuable sharing of insights which are themselves the result of differences in training, theoretical emphases, and varying research procedures. There are undoubtedly some problems and drawbacks in this approach. Can the methods of one discipline be transported, *en bloc*, to the subject-matter of another? Should subject-matter or method have the "right-of-way"? Does not a complex subject-matter (man in society) require a combination of methods? Will history yield to methods found suitable in economics? Can the insights of psychiatry be applied to man's economic or political behavior?

Some progress has been made in this endeavor. Statistics are being supplemented by case-histories. Attitude-surveys are being combined with analyses of consumer background, and continuing surveys are becoming "motion pictures of a region" and not merely "snapshots of a community." A *rapprochement* between cultural anthropology and psycho-analysis has already occurred. Most social scientists would probably agree that these are healthy signs. The complexities of human relations today demand such a multi-oriented method of attack. Modern problems cannot be explained in terms of the insights of any one discipline. Thus, to take an example that is very much in the public mind at present, race relations are obviously

a sociological problem. But they also have economic overtones; they have a bearing for the political scientist and constitutional lawyer; they have a historical basis; and they demand the analysis of the psychologist for their adequate interpretation.

Granting the need and the desirability for social science co-operation, what should be the terms of integration between them? An interdisciplinary approach must be much more than a mere indiscriminate mingling of conclusions and findings. On the undergraduate level of instruction, a "survey course" can incorporate knowledge from history, economics, government, geography, and sociology. There is always a danger, however, that one of these disciplines may tend to dominate the presentation of material, depending on the bias or training of the instructor.

On a higher plane of abstraction, is it possible to have an all-inclusive theory of social relations? At present the likelihood appears remote, though promising moves in this direction have been made in the work of Clyde Kluckholn, Talcott Parsons, Ralph Linton, and Radhakamal Mukerjee. Area-studies in undeveloped countries are one common ground on which social scientists can pool their techniques and insights. The absence of an all-inclusive theory of man's social life does not preclude the application of the knowledge that has already been gained. The newer tendency to put social science at the service of society, apart from its practical benefits, can yield theoretical advances. The various UNESCO studies, research on juvenile delinquency, and marital tensions, among others, may be cited. In fact, any societal problem furnishes an area on which every social science has something to contribute, as Paul A. F. Walter has shown (*The Social Sciences—A Problem Approach, and Race and Culture Relations*).

Interesting possibilities also lie in an analysis of the social role of science itself. Science represents a force that has revolutionized the life of modern man, and promises to play a dominant part in the future of

mankind. The political scientist, the economist, the historian, and the sociologist could profitably unite in a study of the social, economic, political, and cultural influence of science on contemporary ways of living. UNESCO has given some impetus to this study through its new journal, *Impact of Science on Society*. The role of science on current thought-patterns, the organizational structure of science, its body of theory and concepts, the relation between theory and research, the applicability of its methods to other areas, the historical forebears of contemporary modes of thinking — all these are fields in which social scientists might combine their insights and analytical procedures. Similarly, the historian of ideas can point out how past currents in the tides of thought to which one may be oblivious have profoundly influenced the world-view of even the most "objective" social researcher — e.g., naturalism, the rationalism of the 18th century, and social Darwinism.

Another interdisciplinary link is seen in the concept of "value," as Dr. Radhakamal Mukerjee of India has pointed out in his brilliant volume, *The Social Structure of Values*. For it is in terms of values that human behavior and conduct acquire whatever cultural significance they possess. A social problem is only a problem because some value is being neglected, endangered, or violated. Values of all kinds — economic, political, psychological, and moral — lie at the heart of man's relations with his fellows. Since the concept is essentially philosophical, there is a need for a greater understanding between philosophy and the social sciences, for several reasons. The sciences of man are necessarily reasoned sciences, and in philosophy logic is supreme. Both philosophy and social study have a common subject-matter, man in his life-tragedy. Moral and aesthetic values are data for the social scientist, they are among the given facts of experience in any human culture, and by the same token all social facts have a moral aspect. And all the social sciences have as their foundation certain philosophical assumptions, presup-

positions which are all too frequently taken for granted. It is the task of philosophy to bring these to light. Einstein's epoch-making discovery was based upon a philosophical analysis of the basic assumptions of physics, assumptions that most physicists simply took for granted.

In social science the concepts of "objectivity" and "open-mindedness" have often been erroneously interpreted as a freedom from presuppositions. Hence many social researchers who discard philosophy as useless theorizing nevertheless bring philosophical assumptions to their work, albeit unknowingly. A critical examination of the fundamental postulates of the social studies might yield advances comparable to those of Einstein in physics. But as Robert K. Merton has noted (*Social Theory and Social Structure*), social science has not found its Einstein because it has not yet found its Kepler, and much patient research will still be necessary for the testing of hypotheses.

Will the social sciences take what Professor T. H. Marshall (*Sociology at the Cross-roads*) has called "the road to the stars" or "the road into the sands"? Will they take the broad stairway of big studies, ambitious investigations, large generalizations based upon a great range of knowledge (some of it speculative in nature), or will they concentrate on narrow specialization, small research projects in which the myriads of facts blind the eyes to a larger view of social reality? It is always desirable to keep close to data, to the given facts of experience, and yet the philosopher, the generalist, can help the researcher to analyze the meaning of science in human life, can clarify the relevance of social science aims and the rationale of its research.

These are questions on which scientific method itself cannot throw much light, e.g., the logic of the sciences, the claims of different methods, the general trend and direction of human culture, the role of value-judgments in social analysis. Another question on which the philosopher can throw light is the part played in social-cultural change by the

human will. He can also benefit the social scientist by disentangling the value-elements in complicated social and political issues. For the most interesting problems in social study always involve questions of fact and questions of value, and it is a matter of some significance that the two be clearly demarcated on such topics as civil rights, race relations, political controversies, international affairs, and social morality. But in academic discussions the two approaches, the factual and the normative, are fused, and the resulting confusion is often very marked.

The artificial barrier between the social studies and philosophy is undesirable. The problems confronting them both demand the end of their self-imposed isolation. In an age of hydrogen bombs and nuclear tests, the

attitude of neutrality on values, of making objectivity an end in itself, becomes too expensive a pose to maintain. Reluctance on the part of social scientists to take sides on controversial issues may hasten the advent of a time when they will not enjoy the freedom to take sides on any issues. For the fundamental problems of the social sciences are the fundamental problems of mankind—peace, welfare, health, progress, security, and prosperity, the satisfaction of human needs and the realization of man's well-being. The achievement of these goals demands the co-operative integration of all those at work in the various branches of humanistic study. It should be a constructive challenge to all social scientists, and to all men of intelligent goodwill.

Schools Need Educational Television

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Whether we like it or not, television is going to have a far-reaching effect on our life, and the life of our community, our nation and the world. The reason is clear. Television is a medium of mass communication which far surpasses in effectiveness anything our civilization has yet known.

To the sound of the radio it adds the eyes of the camera. It has an immediacy and a flexibility that the cinema lacks. It is exciting and attention-compelling. Indeed, its educational possibilities are tremendous.

As a teacher, I feel that educational television and radio are misnomers. We should instead speak of televised and broadcast education so that the purposes, methods and outcomes will be measured by educational standards, not by entertainment and recreational standards, no matter how laudable or worthwhile the latter may be.

I am convinced that the use of television in the classroom as an integral part of the curriculum is unquestioned. In fact, through educational television there is a great opportunity to provide new kinds of services as well as more effective services within the schools, colleges, and other educational agencies.

Television is virtually "tailor-made" for all phases of education. The different interests and needs of housewives, businessmen and women, doctors, lawyers, and so on, can be met by well-conceived programs. In fact, education can thus be a life-time process. When properly used, television can enrich the lives of each community.

Furthermore, television can make possible a better informed citizenry. It can be a powerful instrument for the furtherance of American democracy and effective self-

government. The televised Kefauver crime hearings in New York were a spectacular example of the power of television in informing the electorate. Millions of people were made more vividly aware of civic problems and of their responsibilities as citizens. The very power of this medium makes it vital that it be intelligently and fairly handled.

Teachers have a challenge in this regard. I do not feel that television is going to replace the classroom teacher, any more than commercial television replaced the newspapers or motion pictures. It has and must continue to work harmoniously with other media in the total job of community knowledge.

However, educational television does call for adequate preparation on the part of those concerned with instruction in our public schools and colleges. It is for this reason that teachers must acquire as much knowledge and training as is possible. Only in this way will we in the schools be able to use this medium to supplement our curriculum. Only in this way will we, as teachers, prepare ourselves properly to put television to work for our students. Indeed, educational television may well bring to education an impact comparable to its effect upon the entertainment industry.

Teachers must determine how to use this instrument as an instructional tool for the

betterment of the child. We must not allow television to write our curriculum, but we must be prepared to write the curricular revisions so as to provide the greatest benefit to learning. I feel that teachers as never before must know the methods of television production and programming techniques. They must be prepared to take advantage of all the good things television has to offer. Teachers must also be aware of the limiting factors of television and be able to guide students toward good listening habits in the home. It is estimated that there will be 50,000,000 television sets in the U. S. by 1960. Future generations must be taught good viewing habits as well as appreciation and discrimination between good and bad television. The teacher, in many cases, can do more than parents to make children want to watch good educational programs in the home. By discussing the good educational programs in the home and the classroom, the teacher can generate a desire in the pupils to watch certain programs. The teacher and parents working together must find how to control television and use it as an educational tool. No one doubts that television will affect the educational program of the future, for we are on the threshold of a new way of education and learning which can affect our entire way of life and contribute a great deal to the cultural growth of our country.

The Prison Problem

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YESTERDAY'S TREATMENT

Closely allied with the treatment of crime, its effects and more especially its causes, is the study of its repression. Since earliest civilization, man has always employed some sort of punitive measures. The punishment of criminals among the ancients, however,

was not aimed at rehabilitation or even at reform. Its primary purpose was vengeance: "Eye for eye, tooth for tooth, hand for hand, foot for foot." Punishments were designed to fit the crime. Perjurers had their tongues torn out, spies had their eyes burned out, and rapists were castrated. Whether or not

such measures were deterrent was only incidental. Such was the prevailing attitude in medieval Europe.

After the downfall of feudalism in Europe and England, it became the custom not only to wreak vengeance upon, but also to completely dispose of criminals. The slightest infraction of the law was punished by the death penalty. At one point 160 offenses were punishable by death in England alone. Convicts were shipped by the thousands to far-away places to perform disagreeable labor. English offenders were sent to the American colonies and Botany Bay in Australia; French convicts were sent to Devil's Island; Russian offenders were sent to Siberia.

Until about 150 years ago, the prison (as we understand the term now) did not exist. Prisons were simply places to detain convicted criminals awaiting punishment.

Before long, however, the English began putting lesser offenders into the workhouses of the poor. Soon the workhouses held not only minor offenders, but lunatics, lepers and disobedient children as well. One does not need to elaborate on the effect such an institution had on its inmates or on the deplorable conditions under which they suffered. Thus, the workhouse became the forerunner of our present-day prison system.

Then one of these workhouses took some revolutionary steps. Built by the Flemish in 1773 it included "a chaplain, physician, a trade training program, a system of classifying and segregating prisoners by age, sex and crime. It even kept them in back-to-back cells." The Flemish institution was one of the first attempts to reform criminals by making them work (The use of the word "attempt" is deliberate as will be evident later).

The prison as we now know it, however, was given to the world by America. The Eastern Pennsylvania Penitentiary in Philadelphia was opened in 1829. Its sole principle of reformation was solitude. All of its prisoners were kept in solitary confinement with the idea that such treatment encouraged "reflection and repentance."

At about this same time Auburn Prison was built in New York. Like Pennsylvania, it employed separate cells, the difference being that at Auburn the prisoners were let out of their cells daily to work together in the shops. They were forbidden, however, to communicate. These two systems became known respectively as the "separate system" and the "silent system" and were, for a number of years, the center of a heated controversy over their relative merits.

The next step in criminal punishment was the reformatory idea. New York's Elmira Reformatory, opened in 1876, incorporated several revolutionary innovations. It provided for both industrial and academic training and employed the use of a "grade system." An inmate was either promoted or demoted into various ranks or grades, depending upon whether or not he showed signs of reforming. If he continued to improve beyond the highest grade, he might be paroled. In theory this system is excellent, but methods for evaluating a prisoner's "reformation" were decidedly primitive at the time. Actually, rather than reform its inmates, Elmira simply provided them with a means to "work their way out." Studies showed that 95% of reformatory graduates committed new crimes. The reformatory just didn't reform.

TODAY'S TREATMENT

Like the silent system and the separate system, the reformatory idea was a failure. By 1910 it was a dead issue although it is still used extensively in the treatment of juveniles. Despite their failure, however, these three systems are the basis for what we know today as the modern prison.

"Thus it may be said that the American prison of today is a blend of several earlier systems, all of which are acknowledged failures. For, in addition to the reformatory residue, the typical prison today includes for the ordinary inmates the Auburn system of congregate work (which produces contamination of the best by the worst) and, for the recalcitrant, solitary confinement."

True, we have abolished (in most cases) the slop pails, the lash, the water cure, the chains and other gross inhumanities. True, most prisons today are equipped with such comparative luxuries as good sanitation, healthful food, recreational facilities and excellent medical care. In today's prisons illiterate men are taught to read and write, younger men are taught useful trades and the older, more rootless men are sent into the industrial shops and taught "good work habits."

But what of it? Certainly it is desirable to teach an illiterate man to read, but was it his illiteracy that brought him into prison? Was it for lack of a trade that a man robbed? Whether or not he will, upon his release, prefer robbery to tinsmithery is a wholly separate and unrelated question. It is like trying to remedy an ingrown toenail by taking cough medicine.

Since the beginning of the modern prison about 150 years ago, the only really new aspects in the field are classification and individual programming. The former fails because of the size of our prisons, and the number of inmates therein prevents its effectiveness; the latter because it does not get to the root of the individual's problems.

The truth of the matter is that individual programming is designed not to rehabilitate the inmate for life outside the prison, but to keep him peaceful inside the prison. This is based on the theory that a group of busy, active men are less likely to cause trouble and riot than a group of idle, restless, conglomerate ones. Of course, it is not wrong to "keep the lid on" the prison, but it is a dangerous mistake to think that there is any relation between it and rehabilitation. Hence the program aids the warden, not the prisoner.

One would probably be laughingly condemned for criticizing our prisons and their programs if the known rate of recidivism was not sixty to seventy per cent. It is interesting to note that our prison authorities

profess three main objectives: (1) Retribution; (2) Deterrence; and (3) Reform.

They achieve the first (often by simple atrocity).

They fail in the second (as is certainly evidenced by our rapidly increasing crime rate, an increase disproportionate to our increase in population).

They fail, also, in the third (as is evidenced by the statistics of recidivism).

THE DIFFICULTY OF REFORM

Of course, it is easier to criticize than to construct. One could elaborate endlessly on the faults of our penal system, but to find solutions to those faults is a different matter. Perhaps the greatest difficulty in solving the crime problem is that its solution does not lie in one pat social or economic formula. We can't cure it as some diseases are cured by the use of one specific miracle drug.

We know that today's prisons are gross failures. We know that the theories of rehabilitation and deterrence are failures. What next?

The only way open to us is to study the causes of crime on a far larger scale than we are now doing. ". . . We must give up the idea that prisons can rehabilitate anyone. We cannot rehabilitate a man until we know what made him a criminal . . . When we know how to rehabilitate men, we will not put them in prison to do it. We can abolish prison. That must be our aim."

Meanwhile, a program of improvement could be undertaken in our present system. The death penalty (a throwback to ancient times) could be eliminated. Set sentences for specific crimes could be abolished. Our laws dealing with sex crimes are painfully outmoded. More money could be appropriated for the salaries of prison officials to draw better men into the field.

There are countless reforms that could be undertaken but are not, primarily because of public lethargy. The public knows little about crime and cares less, for it is still thinking in terms of retribution and retribution still satisfies it.

Russian Strengths and Weaknesses In Eastern Europe

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Eastern Europe is a transition zone where Eastern and Western thought have come into periodic conflict since the dawn of Western civilization. This region now consists of eight countries. They are East Germany, Poland, Czechoslovakia, Hungary, Romania, Bulgaria, Albania, and Yugoslavia. In their half million square miles of complex physical environment there live 105 million people, more than the combined populations of France and Great Britain.

Today, seven of the states of Eastern Europe are satellites of the Soviet Union. Only Poland, within the satellite arrangement, has been able to reassert some degree of independence since 1956. Yugoslavia, under its own Communist dictator, has been essentially outside the Russian orbit since 1948. These states are important because of their strength potentials, because of the question of how much strength they add to the U.S.S.R., and because they remain, as for a thousand years before, buffer states between the East and West.

During the course of recent history this tier of countries has been flanked by two great powers, Germany and the U.S.S.R., each of which has tried to dominate them as a lever for controlling even larger areas. For a non-imperialistic Germany or Russia this area would serve merely as an effective buffer zone. However, neither nation has been content with this, knowing that whoever controls this area would thereby gain a rich resource base as well as an admirable strategic base for aggressive warfare.

Two world wars began in this tension-ridden area: World War I began with the assassination of Archduke Ferdinand in Sarajevo (Now Yugoslavia) in 1914; World War II with the German invasion of Poland in 1939. The ingredients for comparable catastrophic struggles still exist in Eastern Europe. An attempt by the West to free the satellites, or an attempt by the U.S.S.R. to thrust its power westward into free Europe, are examples of action which could initiate World War III.

Now, let us turn from this brief setting of the stage to the goals and policies of the two spokesmen for the East and the West—Russia and the U. S., respectively.

U.S.S.R. STRENGTHS AND WEAKNESSES IN EASTERN EUROPE

The Russians have already been in Eastern Europe since 1945. This has given them much time to consolidate their pattern of ideology and hegemony over these millions of people, many of whom are by now becoming accustomed to looking eastward for business, education, and culture. Anti-communist elements have been purged. Time is thus in some respects operating to the advantage of the Soviet Union.

A dream of centuries has been realized by the Russians. They now have a buffer or security zone on their western frontier to assist in defending against aggression. This prospect of aggression is no myth, for such aggression has come from Germany in this century on two different occasions. However, it would appear to be wise at this point to

postulate that a new concept has been developed by the Russians regarding this security zone. The zone appears to have many semblances of a Soviet offensive zone, penetrating deeply into the heart of Western Europe, posing serious military threats to both American and its European allies. This is why the West believes a strong alliance system and an over-alert defensive system adjacent to Eastern Europe remain necessary.

There has been a steady and unceasing control exerted on the resources of the Eastern European satellites. The U.S.S.R. controls almost all of the Danube River and its traffic; it controls the largest oil fields in Europe at Ploesti; it controls the relatively undamaged munitions and heavy industry of Czechoslovakia; and it controls the uranium from Jachymov, Czechoslovakia. East German heavy industry completely accrues to the Soviet Union, as does the production of the East German optical and chemical industries and the Hungarian aluminum industry. The region is well endowed with coal, especially in Poland and Czechoslovakia. Water power is abundant, although as yet hydro-electric facilities in the eastern portions are but poorly developed. These resources in toto add considerably to any power bloc controlling them.

Skilled labor in the westernmost countries of Eastern Europe and their highly developed technology has assisted Russia in its attempts to overtake the West in industrial output, and the gap has been narrowed, and even eliminated in some instances.

Communism has been implanted by the schools, the press, the party machinery, and through less direct methods. This has gone on for a sufficient period of time for many people to know little of any other ideology.

Under harsh Soviet controls and forced development of all resources, an industrial and agricultural transformation is taking place in most of Eastern Europe. This transformation represents a major event in modern times. In the main, it cannot be regarded as a good change for either the satellite nations or for the free-world nations. The

change cannot be good for the satellites as long as the fruits of increased production are largely taken by the U.S.S.R., thus further debilitating the economies of Eastern European nations. For those outside the Soviet system the metamorphosis is definitely undesirable because it greatly enhances the striking power of the U.S.S.R. The satellite arrangement in Eastern Europe has increased the industrial capacity of the Soviet Union by perhaps as much as 50 per cent, and its military strength accordingly. The U.S.S.R. has acquired a productive industrial complex to supplement its already great one; it has acquired control of the rich Hungarian Plain and North German Plain, plus other agricultural areas of significance; and it has acquired a large man-power pool—one greater in size than that of the tremendously powerful pre-war Germany. These strengths are not to be taken lightly in a tension-ridden world. Loss of these areas has had many adverse effects upon Western Europe, such as loss of a political buffer zone, loss of markets upon which Western Europe has long placed great dependence, and loss of a considerable manpower potential possessed of much technical know-how. These losses slowed down the western military build-up and accelerated that of the Soviet Union in its race to gain military equality with the West.

The Soviet Union has superficially increased its strength through parcelling out power to Communist elements within the Eastern European satellites. However, to the extent that this practice arouses irreconcilable opposition to the U.S.S.R. and support for the West, it is a source of weakness. The measure of such weakness is difficult to assess.

By devious means, such as the *coup d'état* in Czechoslovakia, Communistic regimes have taken control in all these countries. In line with Communist doctrine, these regimes have extended state ownership to most phases of economic life in but a few years. Political and ideological ties with the U.S.S.R. are generally complete in the satel-

lites and strong between Yugoslavia and the U.S.S.R. They have been further consolidated through the Warsaw Pact, which is the Communist counterpart of NATO.

The cost of these achievements has been considerable to the Soviet Union. Enslaved peoples are embittered because of loss of freedoms, forced isolation from the remainder of the world, lack of fulfillment of glowing Communist promises, and deportations and jailings of their peoples. The Western World has instituted unprecedented economic and military measures to stem Soviet influence. For example, there were financial aid to Yugoslavia after 1948 and military aid to Greece when that country was all but engulfed by the Communists in the period immediately following the conclusion of World War II. In this kind of environment, policy implementation by the U.S.S.R. in the satellites has had to depend more and more on the state police and the Soviet military machine. These elements were employed in the crushing of the Hungarian revolution by the Russians in the late autumn of 1956 and in putting down the East German uprising in 1953. Maintenance of extra police and military for control purposes is costly to the Soviet Union, and in the long run this drain accrues to the advantage of the West in the titanic power and ideological struggle between the free world and the Communist world.

The Soviet Union will be reluctant to relax its vigilance or relinquish its prizes in Eastern Europe. So long as it is able to maintain control in this area and not lose Yugoslavia to the West, its military position, especially in the air, will be enhanced. A warning zone for approaching aircraft is provided and considered to be of military value to the U.S.S.R. Also, the possibility of Eastern Europe being used as a springboard for an air attack against Western Europe cannot be ruled out. This area also provides a zone in which to blunt any ground attack that might be thrust at Russian territory.

These military and other advantages are

greatly modified by the fact that the Eastern Europeans, with a heritage of freedom, and exacerbated by ruthless authoritarianism, only await the day when they can again become free and pledge allegiance to a sovereign state of their own choosing. Thus, once again they could occupy a dignified position in the family of nations.

UNITED STATES POLICY IN EASTERN EUROPE

The Western powers have not remained aloof concerning events in Eastern Europe. Each of the major powers among them, and the United States in particular, has diligently sought a *modus vivendi* in this area. The American policy from 1947 to 1952 was one of containment of the Soviet Union. The United States indicated it would help to strengthen the European countries to enable them to cope more effectively with Russian threats. The United States also announced it would assist victims of Russian aggression militarily and seek to bolster anti-Soviet forces within the Communist bloc countries. Finally, the United States utilized propaganda vigorously in defense of human rights, democracy, and value systems subscribed to generally by the free world nations.

This policy was changed in 1952 to one espousing liberation of the satellite countries. This policy was soon revealed to be unworkable; many of the captive peoples believed that if they rebelled, the United States would come to their assistance and free them from the Russians. Also, the policy frightened the European allies of the United States. They greatly feared that such a policy might ignite a devastating war.

By 1956, the United States returned to a containment policy, and encouraged a moderate understanding that in general it still advocated the peaceful liberation of the satellite peoples. According to this policy, Soviet expansion should be contained by maintaining existing, and securing new military and diplomatic advantages in the areas surrounding the U.S.S.R.

It will ultimately be an arduous task to eradicate Communism from the minds of

many of the people so long exposed to it. The nature of this problem is exemplified by the difficulty which has been experienced in eradicating Nazism and Peronism in Germany and Argentina respectively. However, the uprising of the Hungarian youth in 1956 indicated the dissatisfactions of Eastern European youth with Russian political and thought control.

There are several factors favoring the eventual freedom of the enslaved peoples of Eastern Europe. The political nationalism of these people is undiminished in intensity. The East Germans, the Poles, the Hungarians have all made valiant efforts to discard the yoke of the U.S.S.R. The Poles have achieved some measure of success, although theirs is still essentially a subservient state. Further, the Yugoslavs have been successful in following a line of Communism apart from Moscow controls. Should the Russians relax their vigilance, there is the possibility of additional, and perhaps more successful, revolutions.

The church has taken a strong anti-Communist stand in most of these countries—the Lutheran Church in East Germany; the Catholic Church in Czechoslovakia, Hungary and Poland; and the Calvinists in Hungary. The vigorous stand taken by some of the church leaders and their persecution has rallied international opinion in behalf of these peoples.

At least four Eastern European countries are and have long been western-oriented. They are East Germany, Poland, Czechoslo-

vakia, and Hungary. Many of their scholars have been educated in the West, they have travelled widely in the West, and they have enjoyed the material comforts from the West which have come to them through their sundry trade and cultural relations. Even the eastern countries of Romania, Bulgaria, Yugoslavia, and Albania have had many western contracts dating back to the days of the Roman Empire. All of these countries miss the enrichment attendant on contact with Western Europe and will strive to regain these valued contacts.

The Eastern Europeans are a patient people in many respects. Historical experience is on their side to further the feeling that time, if nothing else, will see Communism vanish. These people are aware that in the past such empires as the Roman, Turkish, and others have come and gone. Their national states have inevitably reappeared with new dynamism and greatness.

Blunders by the Communist leaders, such as the failure of the collective farms, arrogance of the leaders, graft in high level places, and corruption in government, have made the Communists thoroughly disliked. Deportations and jailings of anti-Communists have additionally fanned the flames of hatred.

The long range policy of the United States in Eastern Europe will of necessity be an opportunistic one. "Wait and see" will have to be the unspoken watchword. The forces for dissolution or weakening may lie within the area, or within the U.S.S.R. itself.

The Teachers' Page

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AUTOMATION IN EDUCATION ELECTRONIC MICROFILM ARCHIVE

Library techniques for the maintenance of research divisions that have to house ever-

increasing volumes of printed material may be revolutionized by the introduction of electronic memories in the form of microphotographic archives. The problem of libraries bursting at their seams, with its possible

solution, is described by Walter Sullivan writing in *The New York Times* (August 9, 1959), "Science in Review" section.

The literature in science, for example, is doubling every ten years. Libraries find it difficult to house all the old and new literature in all the disciplines, and researchers who are remote from the large libraries, find it difficult to check on the work done in the fields of their interest.

The microphotographic archives would enable a person interested in a given publication, even if obscure, to go to the nearest library and ask the librarian to look up the code number of the periodical, if it is a magazine, the issue and the page. Through a suitable keyboard or other device, such as the dial of a telephone, he would communicate the coded symbol to the central archives where would be maintained the microfilms of all such periodicals. It would be possible, it would seem, to shrink each page to pinhead size so that "some ten thousand microfilmed pages would be contained on a single card." The proper card could automatically be pulled out and within a few seconds its contents transmitted on a small television screen in the local library. By pressing a button the researcher could go to the next page or "turn" to a previous page. Another possible method would be to have the material printed by a facsimile method and given to the researcher.

The Crosley Division of the AVCO Manufacturing Corporation has been awarded a contract for \$201,531 by the Council on Library Resources in Washington, D. C., to work on the project. The experimental system to be developed will be known as "integrated high density direct-access photo-storage and retrieval system for library materials."

The immediate problems faced in the development of the system are reducing printed pages from 100 to 200 times in size and enlarging the image for later use.

"Another problem, being studied by Crosley," writes Mr. Sullivan, "is how to service a large number of people at once, without creating a traffic jam in the system."

ELECTRONIC TRANSLATORS

The increasing need for the understanding and translation of foreign languages — particularly in the field of scientific subjects — has led electronic computer designers to delve into the field of a translating machine. David O. Woodbury, writing in the August 1959 *Atlantic* on "The Translating Machine," reports that the United States is able to translate into English less than half of the scientific material published yearly in foreign languages, this in spite of increased staffs of translators. According to a 1957 UNESCO report, "At least fifty per cent of the scientific literature is in languages which more than half of the world's scientists cannot read." In addition, there is also a lack of translators in the fields of law, medicine, agriculture, architecture, economics, and the arts.

At present, the "memory" of the electronic computer is basically a storehouse or glossary of words in two languages. It requires "about twenty-five separate bits of information to encode and hold a single word. This is not prohibitive, because of the speed with which the computer can assemble these bits of information . . ."

"Experimental word-for-word translation constitutes the first attempts to reach the 'hardware' stage in machine translations. For the most part they have confined themselves to narrowly scientific fields such as brain surgery, genetics, and chemistry. A glossary of about five thousand words most often used in a particular discipline will give a fairly intelligible result in technical subjects."

Considerable post-editing by persons who are experts in the given subject fields is necessary at present. The big problem is in developing computers which will, in their translation, take into consideration idiomatic phrases, style, different shades of meaning of the same word, grammatical relationship, and rules of syntax. In Mr. Woodbury's words:

"... The final goal is high grade automatic communication between two tongues that can be relied upon for accuracy and, indeed, will

make a reasonable job of preserving style. The computer must come close to functioning as a human translator functions; it must do something perilously like thinking. The obvious difficulty is that word-for-word rendering is not good enough. It fails to take into account differences in word order, syntax, and grammar. Thus the mechanical dictionary in the advanced machine must contain not only all forms and meanings of all words but must be able to interpret the significance of varying word arrangements."

The difficulty arising from this lies not in the machine according to the computer designers, who expect that "a really adequate machine memory will need a capacity of a trillion or more separate bits of information." This staggering requirement can be accomplished. What is more difficult lies in the nature of the two languages which have to be translated — in discovering first "the patterns of dependence between the rules of one language and those of another, and second, the translation of these patterns into rigorously logical structures with which a computer can deal." This is a job for linguists and grammarians. Working at present on these problems are researchers at Harvard in Russian to English and at MIT in German to English.

Part of the research in this field is to collect large numbers of examples of rules in each language and to test them for authenticity and frequency of infraction. Even rules to take care of the exception must be formulated. Fortunately, a large part of this work can be done by computers themselves.

"It will soon be possible for instance," writes Mr. Woodbury, "to feed a million words of German into the computer memory and then ask the machine to search for a particular structural phenomenon and indicate whether or not it is standard form."

A comparison between the human brain and the computer, in this respect, is interesting. The former utilizes about ten billion neurons or storage cells. No computer to date has such a capacity. An item in favor of the machine is the speed of its operation. Human

nerve stimuli travel at a maximum speed of 260 miles an hour. Electronic impulses travel at speeds of nearly 186,000 a second. Imagine a person's being able to make eleven hundred thousand calculations in two minutes, as can the IBM's 701 computer. The new machines will be even faster. Even the huge size of the computer may eventually be reduced. If the scientists at work on this problem succeed in "using the individual atoms themselves as memory storage units," which they believe can be done, translating computers the size of desks will be possible. The ultimate in translation machines is one that will translate when it is spoken to. The machine probably will not end a sentence with a preposition, as did the preceding sentence.

* * *

A postscript to the above discussion on the translating machine is the report, by Sonya G. Machelson, a translating expert at the Library of Congress, on Russian efforts in this field. Miss Machelson spoke at the 136th national meeting of the American Chemical Society at Atlantic City, N. J., September 16, 1959. The electronic machine the Russians are working on — still in the distant future — would enable a number of people to carry on a fluent conversation though they could not speak the same language.

Russian achievements to date include "machines that can translate the written word into Russian from two different languages including Chinese, Japanese, Hungarian, Burmese and Hindi, among the world's toughest." (*The Evening Bulletin*, Philadelphia, September 16, 1959.)

An interesting fact about today's electronic translators is that whereas a human translator can translate 2,600 words a day, a machine can translate 20,000 words an hour.

MORE EDUCATION BY TELEVISION

Harvard and the University of Pennsylvania have taken to the educational air waves this fall. For a five dollar fee each, a person can enroll in two history courses at Harvard. Weekly telecasts by two top ranking history

professors were arranged via station WGBH. To receive credit toward an Adjunct in Arts degree, a student will also be required to attend six classroom sessions a semester and pass a final examination.

The *Television Seminar*, given by the University of Pennsylvania, offers a three-day course in Descriptive Astronomy and a two-day course in Evaluation of Literature. The telecasts are 6:30 to 7:00 A.M. Final examinations, to be given on a Saturday, must be passed in order to earn credit towards a college degree. The fee is \$25.00 per hour of credit. Following is a description of the two courses:

Descriptive Astronomy 2TV — Dr. William M. Protheroe; 3 credits each semester, Oct. 5, 1959 to Jan. 28, 1960, and Feb. 8 to May 27, 1960; Mon., Wed., and Fri., 6:30 to 7:00 A.M. WCAU-TV (10). First semester: reference systems, astronomical instruments, the Earth as an astronomical body, the Moon, tides, the planets and their satellites, comets and meteors, and the origin of the solar system; \$25 per hour of credit (course syllabus free for credit students).

Evaluation of Literature 110TV — Dr. MacEdward Leach; 2 credits; first semester only; Oct. 6, 1959 to Jan. 27, 1960; Tues. and Thurs., 6:30 to 7:00 A.M., WCAU-TV (10). A survey of literary background and critical interpretation of the most commonly read British and American classics; \$25 per hour of credit (course syllabus free for credit students).

MECHANICAL INSTRUCTORS *Newsweek*, August 17, 1959.

The New York Institute of Technology has built thirty mathematics and science teaching machines. They are being used this fall by a private junior college. These machines are prototypes of an envisioned machine which will do something as follows:

A student presses a button and a pleasant voice — low enough not to disturb other students — begins discussing a given subject. If after a few minutes the student feels he

has mastered the principles discussed, he may turn on the testing unit which will give him a series of multiple choice questions. If the answers are incorrect the machine will tell him so and suggest that he go over again the previous material.

Alexander Schure, president of NYIT, states in support of such machines: "Education alone, among all 'industries' in this country, has not increased its productivity since 1900. With a dwindling number of teachers in proportion to students, this is an important point. A good college teacher should be worth fifteen thousand dollars a year — and he would be if his productivity were increased, with the routine clerical drudgery of testing absorbed and with basic content taught by these machines."

Psychology professor B. F. Skinner of Harvard, believes that "The effect on a student is surprisingly like that of a private tutor . . . The machine insists that at a given point he thoroughly understand before he moves on. Lecturer and textbooks may leave him behind."

Margaret Stevenson, executive secretary of the 500,000 Department of Classroom Teachers of the National Education Association believes that the machines are only "a constructive tool for the teacher. They can't help him spread himself around."

RADIO TELESCOPING THE UNIVERSE

News item, June, 1959: The U. S. Navy revealed that it is constructing a radio telescope, 600 feet in diameter. The radio telescope at Jodrell Bank in England, a 250 foot saucer, is the largest now in operation. The Soviet Union is planning the construction of a 350 foot radio telescope.

The radio telescope differs from the old-fashioned telescope in that it gets its information about the universe by *hearing* rather than by *seeing*. The radio telescope can penetrate deeper into outer space of the universe because it is equipped to tune in on radio signals omitted by stars, galaxies and interstellar clouds.

Once the radio telescope is in operation

scientists will theoretically be able to get a glimpse of part of the universe 38,000,000,000 light years away. For those who need to refresh their memories, a light year is the distance light travels in one year at the speed of 186,000 miles per second, which is 6,000,000,000,000 (6 trillion miles).

There is a question, however, whether any radio signals beyond 10 billion light years can be received by any telescope. According to one theory, receding galaxies travel at the speed equal to the speed of light. Since, according to Einstein, nothing exceeds the speed of light, it will not be possible to learn what's happening (or rather what

happened) on these receding galaxies over 10 billion light years away.

And here some people are concerned with problems of extending the length of the school year!

The concept of time and its relativity recalls to mind a story of a young man who was asked by his science teacher how old the earth was. The student replied:

"One billion and three years old."

"How can you be so exact?" asked the professor.

"Well," said the boy, "three years ago I read in a book that the earth was a billion years old."

Instructional Materials

IRWIN A. ECKHAUSER

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FREE MATERIALS

The U. S. Atomic Energy Commission is making available, without charge to qualified sponsors, traveling exhibits depicting the peaceful uses of atomic energy. With approximately six months' notice, most requests for the exhibits can be scheduled. Detailed information may be had by writing the Oak Ridge Institute of Nuclear Studies, Museum Div., Box 117, Oak Ridge, Tenn. Among the current offerings are:

You and the Atom. A temporary, installation-type exhibit, composed of 62 panels, animated components and models, requiring approximately 5,000 sq. ft. of display space. Exhibit explains atomic structure and release of energy; contains information about reactors, nuclear power, and radioisotopes and their uses in agriculture, medicine, industry, and research. Available for showing in large communities.

Atoms at Work. Walk through mobile exhibit designed to carry the story of the peaceful uses of atomic energy. Contact your local Junior Chamber of Commerce in regard to scheduling.

This Atomic World. Demonstration-lecture program, consisting of an assembly presentation and science-classroom discussion. Program is presented by a college-graduate, science-trained exhibits manager.

Summary of Atomic Energy and the Useful Atom. Package-type units which are shipped directly to sponsors, with limited space, such as schools, libraries, colleges, small museums, and conventions.

FILMS

Tibetan Traders. 22 min. Color. Black and white. Sale/rental. Atlantis Productions, Inc., 7967 Sunset Boulevard, Hollywood 46, Calif. Depicts the life and beliefs of the semi-nomadic Tibetan traders dwelling in one of the strategic mountain passes between Southwestern Tibet and India. Shows the hard work and dignity of a small people living in a remote Tibetan canyon.

The Golden Gate. 10 min. Sale/rental. Contemporary Films, Inc., 267 W. 25th St., New York 1, N. Y. A record of the ceremonies at San Francisco commemorating

the tenth anniversary of the signing of the U. N. Charter on June 26, 1945, with highlights from talks by leading world figures.

United Nations in Korea. 30 min. Rental/sale. Contemporary Films, Inc. An historical documentary showing step-by-step how the conflict in Korea began, what the U.N. did to prevent it, and how for the first time in history an invading army was met by resistance of the armed forces sent by an international organization pledged to secure the conditions of peace.

Afghanistan Moves Ahead. 10 min. Sale/rental. Contemporary Films, Inc. Shows how with the help of knowledge and skills of U. N. Technical Assistance experts, many new industrial and agricultural projects have been undertaken in this country.

Power Changes Mexico. 17 min. Sale/rental. Contemporary Films, Inc. Shows the work of the Mexican Government's Electricity Commission, which is financing with loans from the World Bank, much needed electricity for rural and industrial development.

Three of Our Children. 30 min. Sale/rental. Contemporary Films, Inc. Depicts how the U.N. Children's Fund brings food, clothing, health, and comfort to three children in Europe, Africa, and the Far East.

Yugoslavia Today. 10 min. Sale/rental. Contemporary Films, Inc. Shows glimpses of how this country has been helped by the U.N. Technical Assistance program in agriculture and industry.

Philippines — Social Progress. 10 min. sale/rental. Contemporary Films, Inc. Shows how people of this island nation have been helped to better health and education by the U.N. agencies and through their own initiative.

FILMSTRIPS

New Nations in the World Balance. 58 fr. Black and white. Sale. Office of Educational Activities, *The N. Y. Times*, 229 W. 43rd St., New York 36, N. Y.

Examines the growing importance of the former colonies in international relations and as a battleground in the struggle be-

tween the ideas of democracy and communism. Accompanying the filmstrip is a discussion manual that reproduces each frame and adds below it supplementary information for each frame.

The General Assembly of the U.N. 45 fr. Sale. Stanhow Productions, Inc., Valhalla, N. Y. This filmstrip tells something of the work, achievements, and scope of this important organ of the U.N.

The Middle East and the U.N. 50 fr. Sale. Stanhow Productions, Inc. Offers a brief glimpse of the Middle East and tells of some of the ways in which the states in the area, individually and through the U. N., are working out some of the region's economic, social, and political problems.

United Nations Convention on Genocide. 62 fr. Sale. Stanhow Productions, Inc. Defines the crime of genocide, a term applied to the deliberate destruction of a human group.

Out. 70 fr. Sale. Stanhow Productions, Inc. Tells the story of some of the many thousands of refugees who fled across Hungary's borders into Austria.

RECORDINGS

Enrichment Teaching Materials, Inc., 246 5th Avenue, New York 1, N. Y., announces eight new historical recordings. There are two recordings on each 12-inch, non-breakable, 33 1/3 r.p.m., long-playing, Columbia-pressed record. Each recording combines authentic information, professional acting, music of the period, sound effects, and interesting story dramatization. These are:

1. Alexander Hamilton and Aaron Burr.
2. Trappers and Traders of the Far West.
3. Commodore Perry and the Opening of Japan.

4. Teddy Roosevelt and His Rough Riders.

Four other recordings have been added to Enrichment's "Documents of America," series . . . These are:

1. The Mayflower Compact.
2. George Washington's Farewell Address.
3. The Monroe Doctrine.
4. F.D.R.'s Four Freedoms Speech.

Book Reviews and Book Notes

DAVID W. HARR

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Permanent Peace: A Check and Balance Plan. By Tom Slick. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958. Pp. 180. \$2.95.

Schemes for eternal peace are approximately as old as war, and have been just as futile. Lord Acton once observed of this sort of political writing that "they remained without influence, and never passed from literary into political history, because something more than discontent and speculative ingenuity is needed to invest a political idea with power over the masses of mankind." And because, lacking such power, general speculative ideas of this sort cannot be of much use to the practical men of affairs. "Collective security" did indeed make a tentative approach to reality in modern times, but was utterly mangled in the process and would seem today to have virtually no influence on the course of events. This is all a long, sad, and complex story, the search for *ewiger friede*—perhaps an illusion, certainly a puzzler. With the best will in the world, the reviewer cannot say that the present book adds much to the story. That peace is desirable, and the nuclear "balance of terror" profoundly unsatisfactory, hardly requires to be pointed out. But of most of the deeper problems Mr. Slick seems unaware. Or, if he is vaguely aware of them, he offers no answer. E.g.: The United Nations "must be given sufficient power and strength to enforce peace." The whole vast paradox of "peace by force" is left unexamined; but if, as all would agree, we had a large preponderance of power in one place (a world state) it would not exist in other places (the several national states.) How to secure this staggering revolution in power? Mr. Slick is so concerned with the elaborate details of the dreamed-of plan that he almost forgets to

tell us. Indeed, I cannot find that he ever does. "It should not be too difficult," he says at one point. The historian's mind stops totally helpless before such monumental innocence. The political scientist might reflect that we have here the mechanistic, as opposed to the organic, conception of society; the idea is to draw up a blueprint, and all the human difficulties rooted in social psychology are ignored. A clue to this habit of mind may be found in the author's argument that the American states in 1789, faced with "an organizational problem," found the answer in a "system" which they "set up"—ergo, the world today ought to find the answer to world government in a similar way. What was all-important in 1789 was not the system, surely, or the "organizational problem," but the will to cooperate arising from a common cultural heritage stretching back into remote centuries.

This is a book in which even the devotees of the organizational approach to world peace are not likely to find much that is new or especially stimulating.

ROLAND N. STROMBERG
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Psychosocial Problems of College Men.
Edited by Bryant M. Wedge. New Haven:
Yale University Press, 1958. Pp. ix, 291.
\$6.50.

Eleven members of the staff of the Division of Student Mental Hygiene, Department of University Health, Yale University, here report on their studies exploring "the college age," a distinct period in psychological development, second only to that of early childhood, and very subject to the influence of social experience. Adolescence before the age of seventeen is a period in which the person

struggles to control the instincts; later adolescence, ages seventeen to twenty-two, is a period in which he struggles to integrate himself into social reality, a process modified by anticipation of adulthood and by the impact of leaving the family.

At the outset, the university setting at Yale, where all the studies have been made, and the students' reactions to their college experiences in different years are described. The rest of the book covers a wide range of problems, including the relation of academic achievement to internalization of the values of academic work; the relation of under-achievement to certain patterns of personality structure; college dropouts; personality differences; athletic competition; borderline patients (neither clearly psychotic nor classically neurotic); fear of homosexuality; and identity diffusion, or the tendency to vacillate among a number of roles and contradictory values.

Throughout the papers there are references to methods of therapy used, the indications of successes and of still unsolved problems, and plans for continued studies. Each of the fourteen papers speaks in the language of the author's specialties—psychiatry, psychology, sociology, social work. Many of the papers summarize the work of previous investigators. The book makes a notable contribution to the theory of personality development and should, in addition, be of great interest to teachers and administrators in daily contact with college students.

WAYNE C. NEELY

Hood College
Frederick, Maryland

Renaissance Cavalier. By John S. White.
New York: Philosophical Library, Inc.,
1959. Pp. 66. \$3.50.

The extremely cultivated Baldassare, Conte Castiglione was "a personality who stands in strident contrast to the dry, acute and still so profound prudence of Messer Niccolo Machiavelli." His portrait by Rafael (now in the Louvre) prefaces the interpretive essay which begins with "Background and Structures of the Aesthetic Individualist

of the Renaissance." Frequent Latin, Italian, and German references are utilized in discussing man, instinct, the state, form, and the "perfectly" universal person in such terms as "a formalized creation of an emotional impulse in an objective medium." The aesthete is seen to experience a simultaneous or successive relation of sensations regardless of content, meaning, intellectual or vital importance—in short, *as a value in itself*. The danger, of course, is that of being drowned by chaotic reality; he does not experience the world itself but rather abandons himself to the sense of form where the impact of life is no longer felt in all its material pressure. Castiglione does not represent this *pure* type but he held tenaciously to his code of gallantry with precious detachment and met with considerable success amid the favorable sociological circumstances of the Renaissance.

Living from 1478 to 1529, this courtier, condottiere, and statesman served the duke of Urbino after having been detached from the court of the duke of Milan; in the service of a Gonzaga he fought along side the French; he was Papal Legate at Madrid, was highly esteemed by Charles V and was supposed to have betrayed the papal city to the Emperor. *The Courtier (Libro del cortegiano)* was written to please Francis I of France. A treatise on 15th and 16th century court life embracing honor, etiquette, physical prowess, intellectual accomplishment, and social problems, *The Courtier* is really the subject of White's analysis. Neither Castiglione's four books—one of the great works of its time—nor White's consideration of his contemplation are to be undertaken lightly, but both are "good," if not ingenious, in the sense of being acute, elegant, and grave:

Thus the word "good" in the expression "good usage" has three different meanings: It is (a) a class concept: the usage of the court as opposed to the usage of the plebeians; (b) an aesthetic concept: the beautiful order of the beautiful sentences as opposed to the ugly order of the ugly sentences; and finally, it means (c) actuality: the good usage as opposed to the antique usage.

This triad of "aristocratic," "beautiful" and "actual" points up the style and concept of life of the noble Renaissance cavalier who established an aristocratic and aesthetic personality ideal.

This the Count certainly did. Although his ideal proved brittle for all its brilliance, and subsequent history leads us to a greater appreciation of Machiavelli, Castiglione knew full well that "of tomorrow there is no certainty." *The Prince* and *The Courtier* are as two sides of a gleaming Renaissance coin.

ELLIS A. JOHNSON

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State Teachers College at Cortland

Our United States, A Bulwark of Freedom.

By Harold H. Eibling, Frederick M. King, and James Harlow. River Forest, Illinois: Laidlaw Brothers, 1959. Pp. 672. \$4.00.

Somehow an Ohio superintendent of schools, a Minnesota director of instruction, and a California classroom teacher have managed to collaborate in the writing of two new histories of the United States. They are *Our Country's Story*, for the upper elementary grades and *Our United States* for junior high school use.

A teacher would be foolhardy to express unqualified endorsement of any text without first using it in a teaching situation, but he can easily recognize books that look teachable, and these two do look exceptionally teachable.

The authors have avoided the temptation to verbose abstraction and have maintained a compelling narrative style in both volumes.

The junior high school book includes so many teaching aids that it could come close to being the self-contained U. S. History text. Appropriate and stimulating questions, addressed to the reader, crop up thoughtfully in the middle of the topic; "Why do countries feel that they need allies even in times of peace?" "What other conveniences do we have for which we are indebted to Edison?" "Why is it important to know the facts about the candidates for whom you vote?" "Had you been the commander at the Alamo, would you have surrendered? Why, or why not?"

Throughout the book these recurring questions, the frequent use of original source quotations, and the occasional use of a conversational style, help to create a high level of readability.

The standard teaching aids are here in profusion and are supplemented by a number of unique ones. The ten-page Dictionary of Historical Terms, the statistical data concerning the states and the territories, and the table of electoral votes, all make the appendix potentially more useful than an appendix sometimes is.

Our United States is a social studies text in the finest tradition. No mere mish-mash, it incorporates geography and economics as required to make historical development meaningful. The organization of the eight units, thirty-two chapters is traditional; the treatment is fresh.

If a given text is appropriate for a given community or teacher, then its effectiveness depends in part upon how well the teacher understands that text and makes the most of its potentialities. The authors and publishers of *Our United States* do everything they can to help the teacher make the most of the text by offering a teachers' edition with a 144-page teachers' manual preceding the regular text.

DONALD W. ROBINSON

Carlmont High School
Belmont, California

Modern Governments. By Harold Zink. Princeton, N. J.: D. Van Nostrand Company, 1958. Pp. xv, 804. \$6.95.

The importance of the study of comparative government is becoming increasingly recognized in the United States, and the approach to the subject is becoming increasingly sophisticated. Two trends, in particular, are noteworthy. The first is the interest in the analytical rather than in the conventional descriptive, country-by-country approach, with emphasis on the actual functioning of political institutions and the actual operations of the political process. The second is the broadening of the scope of the study by the inclusion of non-Western gov-

ernments, which "are now pushing into the world scene and establishing new frontiers of political experimentation."

Professor Zink's bulky text recognizes both of these trends, although the country-by-country approach is followed and the governments of Western Europe are the main focus of attention. More than twice as much space is devoted to the government of Great Britain as to any other government. In the author's opinion, "the experience of Britain has more to offer a student of comparative government than that of any other country." The only other governments treated at some length are those of France, Germany, and the Soviet Union. In the chapters on France, the concentration on the Fourth Republic and on the French Union (now supplanted by the concept of the French Community) indicates how quickly books of this type need revision. Strangely enough, there are very few references to the government of East Germany in the eight chapters on Germany. This is all the more surprising because the author knows the German political scene particularly well. One chapter is devoted to Norway and Sweden. Italy and Switzerland (which generally fascinate students of comparative government) are completely neglected.

Less attention is devoted to all the rest of the world than to any of the four countries which Professor Zink selected for special treatment. The omission of any chapters on the government of the United States would seem passing strange in a book entitled *Modern Governments*. Presumably the American author would argue that this is another story, or at least one that could not be pressed into an already lengthy volume. The nineteen pages on Latin American governments do no more than introduce the subject; they are neither very informative nor very penetrating.

The absence of chapters on the emerging governments of Africa is hardly surprising, but this cannot much longer be condoned. Africa is today more than a preserve of the colonial powers, and its political institutions and processes can no longer be analyzed, as

Professor Zink does, solely as phases of British and French colonial policy. Two chapters each on the governments of Japan and of India—one of the older and one of the newer Asian nations—are welcome additions to a text which is still heavily centered on Europe. At least one other Asian government—that of Communist China—should also have been analyzed.

NORMAN D. PALMER

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Five Ideas That Changed the World. By Barbara Ward. New York: W. W. Norton & Co., Inc., 1959. Pp. v, 188. \$3.75.

This book consists of five lectures which Barbara Ward, at the invitation of Prime Minister Kwame Nkruma of Ghana, delivered at the University of Ghana in 1957. The introduction is written by the Prime Minister, who pays tribute to the author, not only for her clear analysis and appraisal of world problems, but for her words of encouragement and hope to the small, uncommitted countries of the world.

Barbara Ward is unusually well qualified to interpret the basic forces that are changing our world. As a noted commentator on economic and international affairs, she has served with distinction as a contributing editor of *The Economist*. Her numerous books and articles are known for the clarity and incisiveness with which she presents and appraises the complexities of the international scene.

The author lists nationalism, industrialism, colonialism, communism, and internationalism as the five ideas that are changing the world. After clearly defining each of these ideas, she points out how, especially in the case of the first four, they have been productive of much good and evil in our times. But more than that: she describes the interplay of these ideas and their significant role in the East-West struggle. The Soviet leaders, for example, are ceaselessly trying to exploit the rising nationalism of the colonial peoples and their desire for industrialization in the interest of the U.S.S.R.

The great paradox of the century, according to the author, is "that we have reached an extreme pitch of national feeling all around the world just at the moment when, from every rational point of view, we have to find ways of progressing beyond nationalism." (p. 151). In view of the new scientific discoveries, coupled with the growing interconnectedness of the world economy, the nations—both old and new—must cooperate more fully if they hope to survive.

In order to check Soviet expansion, the author makes some sensible and constructive suggestions concerning the West's policies toward the emerging and uncommitted nations of the world. She believes that the wealthy Western peoples, in accepting the fact of world community, are "challenged to repeat at the international level the acts of justice, vision, and generosity which enabled them to transform industrialism at home." (p. 186). In meeting this challenge, the West will thereby strengthen the forces of freedom, justice, and peace.

For anyone who is interested in obtaining a deeper and clearer insight into the basic forces that are changing our world, this book can be highly recommended.

RICHARD H. BAUER

University of Maryland
College Park, Maryland

Buffalo Country, by Bob Duncan. New York : E. P. Dutton. 1959. Pp. 256. \$4.00.

"My foot's in stirrup, my rifle's in hand
And I'm making out tracks for a distant
land."

Bob Duncan quotes this frontier ballad in *Buffalo Country*, a rousing new addition to Western Americana, brought to life with vigor and eloquence.

The buffaloes numbered in the millions and became the subject of brilliant dioramic narrative as vast in its scope as the far flung plains.

"Upon the hunt depends the life of the people," said the Indians.

The "people" eventually included immigrant hunters, Eastern skinners and traders,

drought-stricken farmers and homesteaders, and the cattlemen.

Bob Duncan has tracked down a fascinating, informal collection of stories and legends about the American buffalo. Among the earliest hunters were the Spanish "Los Ciboleros." The story of Juan de Salamanci is in many ways the story of Spain in the new world: full of inflated pride and longing for power, defeated in the end by the immensity of a country about which she knew nothing. Buffalo hunters had to be men in every sense of the word. By the very nature of their work, they were forced to endure more hardships than any other group.

"When the buffaloes were in prime season," relates the author, "the hunters worked around the clock in crews of seven men, one to kill, four to skin, and two to stretch the hides. They always had one hand on the flaying knife and the other on a rifle, trying to work the gritty hides of a tough bull while they waited for an Indian attack."

Millions of buffaloes were slaughtered. There were even mass excursion hunts organized by railroads in the post-Civil War years.

The Indian problem was allied with that of the buffalo. Provoked by the building of the railroads, squall lines had developed from Dakota and Montana in the north to Texas in the south, with an incessant series of raids and depredations. The plain tribes subsisted on nothing but the buffalo, utilizing every part of the animal for something. They made glue from the hooves, robes and tipis from the hide, thread from the sinews, waterbags from the paunch and knives from the ribs. The tongue and the meat from the hump were considered great delicacies.

Naturally the Indians fought against the annihilation of their livelihood. Inevitably the army protected the annihilators along with the emigrants, settlers, railroads and other advances of America's destiny.

Rational men saw that there could be no complete and lasting settlement in the west until the herds of buffaloes were destroyed. Thousands of acres of ripe grass were ruined

by the buffalo herds which cropped their food so close that a cow could not glean a mouthful from an acre grazed over by the herds. Strangely enough, many new factors which contributed to their destruction were introduced into the American scene.

Other writers have evoked the role of the buffalo in American history. "The Border and the Buffalo," by John R. Cook, "The North American Buffalo," by Frank Gilbert Roe, and "The Buffalo Hunters," by Mari Sandoz give unusual accounts of the natural history of buffaloes. Mari Sandoz is at her best with the animals when they stampede from prairie fire, freeze in hordes far north or plunge thirst-maddened into water. Bob Duncan, on the other hand, creates a rich mixture of fact and legend and tells of people like the peg-legged sea captain from Massachusetts who went west, built a one-masted sailing vessel on wheels, and sped across the "sea of grass," hunting the buffalo with a harpoon gun.

An index would have been most appreciated.

ANNE BISHOP

Hollywood, California

The House of Intellect by Jacques Barzun.

New York: Harper and Brothers, 1959.
Pp. 276, \$5.

This book is of tremendous importance to teachers, not because its author is a highly respected teacher who is highly critical of the schools, but because he offers so many provocative observations about the task of the teacher and about the culture he must live in and teach in.

Probably few teachers will go all the way with Barzun in his lament, at the decline of the classical, discriminating, unrelenting, intellectual discipline. All should admire his fair and forceful presentation of his thesis.

The book is partly a bemoaning of the passing of the good old days that probably never were, partly a call for action to prevent further needless decay of the culture.

The easy education, he claims, is partly cause, and partly merely symptom of the disease. Its guilt lies in philanthropy, the

desire to help the pupil rather than teach him. This leads, he says, to undermining effort. He fails to point out that equally often philanthropy leads to increased effort and improved learning on the part of the pupil.

The unfavorable comments about contemporary education are more palatable than the recent barbs from some of the critics, for this man knows what he is about and recognizes that there is another side to every coin. His blasts are not confined to the schools; colleges, foundations, art, science, and the home share the target area as being anti-intellectual.

Basically this is a despairing book, though in isolated spots hope and courage shine through. The schools are not wholly to blame for the cultural mess; they are half-cause, half-victim. "We cannot make intellectuals out of two million pupils—too many are incapable of the effort even a modestly bookish education requires; too many have the good sense to know that they want instead some vocational training that will be immediately marketable."

Like Miniver Cheevy, Jacques Barzun would have been happier in days of yore. His forlorn hope is echoed in his final sentence, "(Intellect) being what it is—the power which out of man's intermittent flashes of genius fused the clear crystal of alphabet and number—it will survive even if it die."

DONALD W. ROBINSON

Carlmont High School
Belmont, California

Village Life in Northern India. By Oscar Lewis. Urbana, Illinois: University of Illinois Press, 1959. Pp. xiii, 384. \$7.50.

The story of life in Rampur, a village 15 miles west of Delhi, as told by Oscar Lewis, makes two worthwhile anthropological contributions. The first is the graphic account of everyday activity among the 12 Hindu castes which comprise the population of Rampur, a typical Punjab peasant village, and the second is implicit in the author's approach to the subject matter.

Writing as an ethnographer, Lewis offers the reader the traditional detailed picture of the various aspects of Rampur culture including the geographical environment, the machinations of the caste system, the approach to private property and ownership, the fascinating web of intercaste relationships, the extensive courtship and marriage customs, the preoccupation with the extensive ritual tied to fete and festivity, as well as the pervasive influence of religion and its relationship to the ethical system. In addition, Lewis includes an unusual and interesting analysis of the extent of, and resistance to, modern concepts of disease and its causes among Rampur natives.

Accounts of esoteric cultures are always intriguing and Rampur proves no exception. However, the volume's major virtues are methodological and theoretical rather than ethnographic. It is a noteworthy monograph because it is the product of an "action" program. Many social scientists have argued vehemently and long that pure research is negated or at least polluted by contemplated application. *Village Life in Northern India*, written while Lewis was Consulting Anthropologist for a Ford Foundation Planning Commission concerned with housing, health and education needs of Indian villagers, clearly refutes this assertion. The culture is objectively described and the study is without partisan taint.

Lewis' work is also valuable because he avoids relying upon single informants in describing aspects of village life—a pitfall which has trapped a number of ethnographers. Instead of generalizing from an instance, he has questioned several subjects, checking with the village record keeper and other sources wherever possible, and then used simple, easily understandable statistical techniques to present variations on a behavioral theme. This approach has enabled the author to interject the element of change and its effect upon village folkways and mores and to eliminate the feeling of eternal cultural stability which permeates many anthropological studies.

Finally, the monograph constitutes a major anthropological milestone in the study of peasant cultures. Following Robert Redfield's footsteps, Lewis has devoted his career to studying peasant society and he is convinced that peasant culture should take its place along side preliterate life and folk society as the legitimate subject matter of anthropology. The last chapter, without doubt the most important in the book, compares Rampur with Tepoztlan, a Mexican peasant village, Lewis has also investigated. He hopes to develop an ideal-type for peasant society. However, as the author states, historical circumstances may make it impossible. Like other social phenomena, peasant cultures suffer from "persistence of the particular." Tepoztlan and Rampur appear highly similar in terms of economic life but very different in terms of social organization—the Mexican village being inward-looking, and the latter outward-looking or exogamous. Whether he is successful or not, Lewis has written an excellent ethnography and used it, along with earlier research, to broaden the anthropological frame of reference.

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HELPFUL CLASSROOM AIDS ARTICLES

- "Character Building in Youth," by John E. Grinnell, *Phi Delta Kappan*, XL February, 1959.
- "The Dangers of Nonconformism," by Morris Freedman, *The American Scholar*, XXXIII (Winter 1958-59).
- "New Adventures in Tomorrow's Education," by John K. Norton, *The School Executive*, LXXVIII, January, 1959.
- "Spotlight on '59 Business," *Newsweek*, December 15, 1958.
- "Israeli Policy for Survival," by Dwight J. Simpson. *Current History*, February, 1959.
- "Nato: Ten Years Later," by Lewis Paul Todd. *Civic Leader*, March 2, 1959.

"Yugoslavia's Hybrid Economy," *Business Week*, August 16, 1958.

BOOK NOTES

Succeeding in College Entrance Tests. Preparation and Practice for Scholastic Aptitude Test, Achievements Tests, New York State Regents, Scholarship Examinations, National Merit and Scholarship Questions with Answers and Solutions. An excellent book to have pupils use in preparing for almost any type of examination. This book has been prepared by Joseph R. Orgel, Julius Freilich, and Simon Berman. Published by the Oxford Book Company, 71 Fifth Avenue, New York 3, New York. Price \$1.98.

PAMPHLETS

American History at a Glance. By Marshall Smelser. New York: Barnes and Noble. Paper Bound. \$1.50.

A Nation of Immigrants. By John F. Kennedy. Anti-Defamation League. 515 Madison Avenue. New York 22, N. Y.

The Russian Revolution. By Robert H. McNeal. New York: Rinehart and Company, 1959. Price 25 cents.

Liberal Education and the Democratic Ideal. By A. Whitney Griswold. Yale University Press, New Haven, Connecticut. Price \$1.00.

World in Turmoil: Realities Facing U. S. Foreign Policy. Prepared by Foreign Policy Commission, 345 East 46th Street, New York 17, New York. Price 50 cents.

CURRENT PUBLICATIONS RECEIVED

The Gifted Group at Mid-Life. Thirty-five years' follow-up of the Superior Child. By Louis M. Terman and Melita H. Oden. Stanford, California: Stanford University Press, 1959. Pp. xi, 187. \$4.50.

The Growth of Modern Thought and Culture. By Herbert Wender. New York: Philosophical Library, 1959. Pp. v, 215. \$3.75.

The Sociological Imagination. By C. Wright Mills. New York: Oxford University Press, 1959. Pp. x, 234. \$6.00.

Readings in General Psychology. Edited by Paul Halmos and Alan Iliffe. New York:

Philosophical Library, 1959. Pp. 251. \$6.00.
Area and Power. A Theory of Local Government. Edited by Arthur Maass. Glencoe, Illinois: The Free Press, 1959. Pp. vii, 221. \$5.00.

American Government National, State and Local. By William Vernon Holloway and Emile B. Ader. New York: The Ronald Press Company, 1959. Pp. xxvii, 492. \$6.00.

Buffalo Country. By Bob Duncan. New York: E. P. Dutton and Company, 1959. Pp. vii, 256. \$4.00.

Canadians In the Making. By Arthur R. M. Lower. New York: Longmans, Green and Company, 1959. Pp. xxviii, 475. \$7.50.

History of the United States. By R. W. Corrider and E. B. Robert. New York: Rand McNally and Company, 1959. Pp. x, 508. \$3.90. This book is very good for use with modified groups in Social Studies. The language is suitable, pictures and graphs excellent.

The Adventure of the American People. By Henry F. Graff and John A. Krout. New York: Rand McNally and Company, 1959. Pp. vii, 738. \$4.17. Excellent book for advanced classes. Book is rich in illustrations and maps.

Our Country's Story. By Harold H. Eibling, Frederick M. King, and James Harlow. Summit, New Jersey: Laidlaw Brothers, 1959. xxix, 336. \$4.00.

Our United States. Harold H. Eibling, Frederick M. King, and James Harlow. Summit, New Jersey: Laidlaw Brothers, 1959. Pp. xxxii, 672. \$4.00.

(Continued from page 242)
gain exemption from the obligations of society by pleading a personal philosophy of dissent, while still accepting all the advantages which social living offers over the heretical existence. Let him preach his viewpoint freely, and seek converts until he outnumbers the majority. But until then let the existing majority have some rights. Democracy includes obligations as well as freedoms.

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